

INDIANS

AT WORK



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I N D I A N S A T W O R K

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Number 6

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BIG MISSOURI'S WINTER COUNT - A SIOUX CALENDAR, 1796-1926



(See Article On Page 16.)

INDIANS

AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VI - FEBRUARY 1939 - NUMBER 6

"THE CENTRAL STREAM OF OUR EFFORT"

(Excerpts From A Talk By Hon. John Collier, Commissioner of Indian Affairs, Before the Washington Office Employees At 4:15 P.M., January 3, 1939.)

This is just a little talking things over because it is New Year's. New Year's remembers and foresees. The Indian Office looks further back in time than almost any Bureau or Office of the Federal Government. We certainly are dealing with a more remote human past - living past - than any other operating division of the Federal Government. We are looking forward, too, because I believe it is not an exaggeration to say that there is no other agency of the Federal Government attempting to do as great a variety of things that belong to the future - that point to the future - as the Indian Office is attempting to do.

Recently I have been reading and re-reading this little pamphlet, "The New Day for the Indians," which most of you have not yet received.* It is a pamphlet issued by some fifty-odd sponsors, dealing with the Indian work of recent years. It's a very fine piece of critical appraisal of what we are all doing now. And there are two things that impress one as he reads this document. It draws a picture, dramatic in its simplicity, of a certain effort reaching through and through Indian Service and through and through Indian life. A great, consecutive, growing, simple effort. And then it shows how all kinds of collateral efforts tie into this central one - how credit ties in, and the work of the schools, the work of the doctors and the nurses, the arts and crafts, the tribal organizations, the agency operations, the law and the order activity, and how they all fit into the central stream of our effort, which is the stream of trying to help the Indians to rise in their own individuality, to stand on their own feet, to do their own work, and to establish their own destiny. A complicated weave, working into a single human pattern.

*See Page 9

As one reads this little document, he sees in the Indian Bureau a prototype, almost, of human society. So many-sided are the operations, yet they are not disconnected. They are not detached, land-locked items of work, but are parts of the one stream of endeavor toward the rehabilitation, the perpetuation of a human race. We really are taking part in something exciting and worth living for.

Something else one gets as he reviews the intricate activities of the Indian Bureau. It is this, that in recent years the volume of new enterprise has multiplied almost immeasurably. The Indian Service is doing a greater volume of work than ever before, and many times a greater amount of innovation, change, initiative, - and every change and initiative imposes new stresses upon the personnel. If one comes down merely to the flow of correspondence, one finds that a one-third increase in volume of business is being carried by a personnel practically no greater than it was before the increase started. I share the impression of many others in our Divisions, that the Indian Service is getting out of its personnel a very fine yield of work. The personnel is carrying heavy burdens, and carrying them not only laboriously but intelligently and even enthusiastically. There is morale in the Indian Service, a widely-shared feeling that we are going somewhere. It is the kind of impulse that will flow on and go on yielding the fruits it is yielding now, when everyone of us ephemeral leaders has passed from the scene.

There is something apart from our immediate work-concerns that one might say on this particular New Year. Almost every thoughtful person is carrying the shadow of the world in his mind. It is a terrible time in the world. A time of infinite, dark uncertainty. We hear people say again and again that it is the worst time the world ever saw and a time when life is hard to live significantly or happily. ...

But for us in America - is not our trouble a different one from this? Is it not that each one of us really is protected and exiled from the great hardships, from the terrors, the excitements, the emergencies, the pains that are the conditions of greater life? Here in our secure society of the America of these immediate years, most men and women have no means to implement any of their greater hopes. No means to genuinely know that they are irresistibly needed. ...

Not so for us engaged in the Indian task. Here is a prolonged, many-sided and yet unitary social endeavor aimed toward a great result which is attainable. Think what it means, in this world now, to be a part of such an endeavor. I am speaking not only of our work here, but of the rising Indian effort through the whole Hemisphere - the effort by and among and for the thirty million Indians. We in the Indian work of our own country have an opportunity unique indeed. The minority with which we work is so small that it menaces no other group or class. We have the legal authority, the resources, the tradition of service, and the program of life-release among our third of a million Indians. And we can know that whatever we - the Indians with our help - may forge out in better government, more significant cooperative living, the bringing together of the useful, the beautiful and the good, will be valid in one way or another and sooner or later for all of the thirty million Indians. And

it will enter into the whole life of the nations, too. We can view ourselves as pioneers, as discoverers, as workers in a true renaissance, as workers in a laboratory of Indian life which can serve the entire Hemisphere.

So let us believe in a fortunate year ahead, and my last word is my first - that Indian Service is getting good work from its employees here at Washington and in the field, because they realize the significance of the profound task in which they are engaged.

I wish for every employee of the Service a very happy New Year.

* * * * *

INDIANS URGED TO MAKE SPECIFIC WILLS

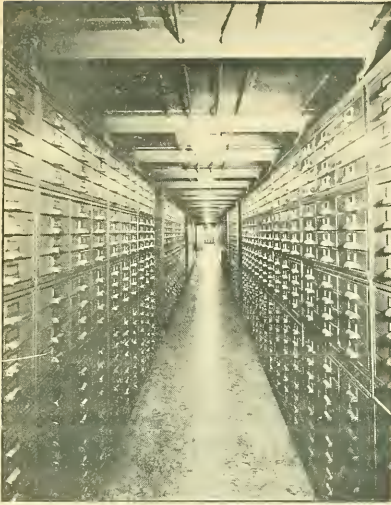
The disastrous results of the allotment system, as complicated by successive divisions of trust lands among generations of heirs, have been described many times in "Indians At Work": the subdivision and re-subdivision of allotments into shares too minute to farm or graze; the multiplication of the burdens on agency staffs in administering the land; diminishing returns to the Indians.

Here is one specific preventive remedy - one which cannot smooth out ownership already tangled, but which can prevent worse snarls. It is in the making and wording of Indian wills.

If an Indian owning restricted land makes no will, his land is divided, under state law, among all his legal heirs. He may own ten acres, in several scattered tracts, which must be divided among, let us say, ten or fifteen brothers, sisters, children, nieces, and nephews, some of whose whereabouts may not even be known. And if an Indian makes a will containing specific bequests, and then adds the phrase, "and the remainder to my heirs at law", the same procedure of searching out heirs, re-dividing what is probably a minute and non-productive and possibly even troublesome interest in land among a group of relatives who cannot use the land as a unit, must go on.

In a recent circular the Indian Office urges Indians to give careful thought to making wills which will keep the land in usable form, and which will make it possible for their heirs to use the land productively. The Indian Office and its workers must not and will not influence Indians in their choice of heirs or the proportions of the estate which each heir is to receive. But it can rightly emphasize what many Indians already know and are putting into effect in making their wills: that land which is divided into minute fractions does no one any good; that the same land, kept in usable blocks, may give someone a chance at a livelihood.

* * * * *



Steel Drawers In Stacks Of
Archives Building, Washington,
D. C., Where Earliest Indian
Correspondence Is Housed.

With each passing month, the postman totes a heavier load at the Indian Office in Washington. From every part of the country and every corner of the globe requests for every conceivable type of information mount daily. Writers, professional men, editors, politicians, save-the-Indian reformers, and cranks are corresponding with the Indian Office as never before. A new interest is stirring on the part of the public in the resurgent cultural and economic life of the modern American Indian.

The figures tell the story: the number of letters received by the Indian Office in the first six months of 1938 was approximately 286,400. Five years ago, for the same period, 203,000 letters were received. This shows an annual increment of about 33,000 pieces of mail over the last five years, since the passage of the Indian Reorganization Act. There are at present about 13,800 more letters per month coming into the Indian Office than there were before 1933. In general, before 1933, there was a steady rise in Indian correspondence in keeping with the regularly increased functions of government. After 1933

there was a pronounced rise in the rate of increase that only can be explained by a keener interest in Indian regeneration generally.

The oldest Indian mail records date from August, 1800. The correspondence regarding Indians between 1789 - when the War Department administered duties "relative to Indian Affairs" - and 1800 was destroyed by fire. From 1800 to 1824 an average of 12 to 15 letters a month came in. By 1824 this had increased to about sixty or seventy and continued on the increase to 1849 when the Bureau of Indian Affairs was placed under the jurisdiction of the newly-created Interior Department.

In the National Archives those early letters are carefully preserved. In them, many a note familiar to the Indian worker is struck. In 1800 pretty much the same things were on the Indian's mind as are today. In old-fashioned phraseology the faded and yellowed letters tell of droughts burning up crops, of stolen horses and cattle, of the perennial need for carts, boats, wheels, harness, sleighs, and so forth. There shines from these frayed documents the tragic story of white land hunger and of the eternal infringement of the flood of white settlers. There are pleas for assistance from headmen to combat invasions by unfriendly tribes. There is routine correspondence dealing with treaties, boundary adjustments, cattle and powder purchases and the like. Then too,

there is a good crop of letters asking the government to remove shady characters and escaped convicts from their reservation havens. One gambler, in a Cherokee complaint, is described as settling at a "place called Muscle Shoals." One Cherokee somewhat naively disburdens himself to the War Department officials of his sorrow that a man had run off with his wife, a "pail complected" woman.

Today letters come from everywhere and ask everything about Indians. Broadly speaking, requests for information come under two heads: the serious and the frivolous. All are given full attention and as exact replies as possible are in every case sent out.

People write in to inquire as to their ancestors whom they believe to have been killed in early Indian wars. Writers write in to check up on points of local color for stories they are planning or for data to be used in analytical articles. One English author, who has never been to the United States, writes in for a "full" description of a "typical" reservation. Feature writers seek advice on marketing stories and illustrations. Scientific writers, often in search of obscure archaeological information, turn to the Indian Office. One such writer wanted to know whether there were maps of Indian mounds in Montana by which the aboriginal inhabitants used to reckon the seasons. Many inquiries are received as to such matters as the Indian sign language, totemic devices, or art motifs used in Indian pottery and basketry. In fact, inquiries come as to anything from the condition of reservation roads to the price of Indian blankets.

Sometimes people will write to the Indian Office to settle bets or controversies. An example of this was the lawyer from Florida who wrote in to ask whether or not the Seminoles in that state were still officially at war with the United States. Theatrical booking agencies frequently write the Indian Office for permission to put on Indian acts in shows and fairs. Movie companies often ask permission to cast Indians for productions.

While the purely official letters and letters on detailed points of information continue apace, the underlying cause of the increase in communications to the Indian Office is the Indian Reorganization Act and the new policies involved in its implementation.



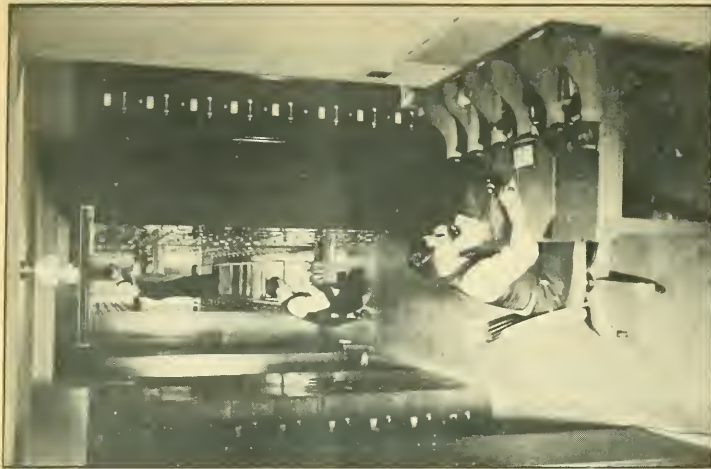
Cavalry Defiles Past The Archives Building,
Washington, D. C., Where Early Indian
Mail Is Preserved.



The Mail Arrives



The Mail Is Sorted



Pulling Files To
Accompany Correspondence

(Mail Room Pictures By Hugh Alexander.)



C. J. Wingate, Chief Of
Indian Mails And Files Division



The Mail Is Read. Dr. J. G. Townsend,
Chief Of Health Division

The twenty-eight employees in the Washington Office Mail Division are responsible for handling 572,000 pieces of mail per year, exclusive of inter-office communication.



The Mail Is Answered. William
Zimmerman, Jr., Assistant Commissioner



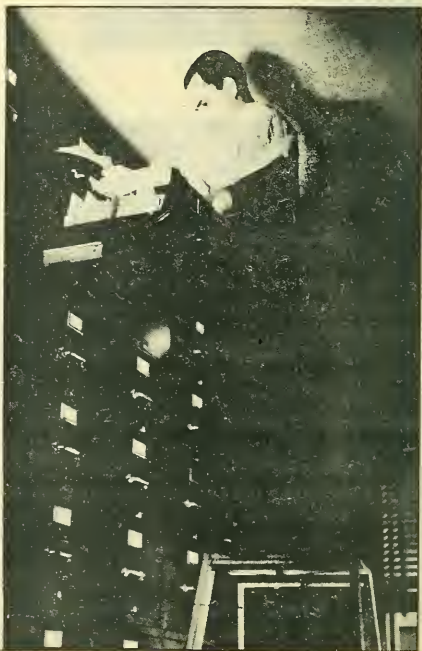
The Mail Is Filed

Conservation activities on Indian reservations, the preservation of Indian cultural values, the increase in Indian land holdings, Indian experiments in self-government, housing, resettlement, and range and forest preservation are all typical subjects found in the present influx of mail now straining the capacity of the files of the Indian Office.

It has long been the attitude on the part of the public to regard the American Indian as a people somehow mysteriously wilting away, whose racial values were being surely but inexorably submerged under the pressure of white civilization. A dawning realization that this is not the case shows clearly in the nature of the letters that pour into the Indian Office.

People are coming to understand that the Indian is not a vanishing American, that he is beginning to stand on his own feet economically and politically, and that the time-honored values of his heritage are flourishing as seldom before. Even foreign press services and syndicates, which heretofore have contented themselves with desultory requests for data on the American Indian as an "oppressed" minority or as an historical curiosity, are now evincing an increased interest in the modern Indian and the government's efforts to help him take a vital place in the national life.

* * * * *



The Mail Is "Put To Bed."

PAMPHLET APPRAISING CURRENT INDIAN POLICY IS ISSUED

A pamphlet entitled "A New Day For The Indians" appraising the present Indian Service administration was released December 27 by a group of private organizations and individuals interested in Indian affairs.

Sponsoring the study are fifty-six of the country's leading authorities on Indian affairs, eminent anthropologists and individuals interested in their welfare and prominent Indians.

The survey was compiled under the supervision of Oliver La Farge, novelist and President of the American Association on Indian Affairs; Dr. W. Carson Ryan, of the Carnegie Foundation, President of the Progressive Education Association and formerly Director of Education of the U. S. Indian Service; and Dr. Jay B. Nash of New York University, formerly in the service of the present Indian Office administration.

Survey Reports Encouraging Results Of New Policy

"A new world of opportunity has been opened to all Indian tribes," the survey discloses, "by the development of three cardinal principles of present-day Indian administration: Indian self-government, the conservation of Indian lands and resources, and socially-directed credit. On almost every reservation today, one finds the beginnings of constructive achievement, and hope for the future where there was only hopeless regret for the past."

The "Old" Versus The "New"

A dramatic contrast between the old system and the new under the Indian Reorganization Act is pointed out in the appraisal of reforms leading to the "spiritual regeneration of the Indian."

Under the traditional arrangement, says the pamphlet, Indian lands were broken up by individual property ownership, enterprise was dormant because of lack of tools and credit, and soil resources were exploited without plan. As result of the new policy, Indian land holdings have been increased by 2,780,000 acres in the past four years, \$4,000,000 in credit for farm machinery and other improvements have been supplied to tribes and cooperatives, and far-reaching plans for conserving land, range, timber and soil are being carried out.

"The credit program," according to the survey, "if supplemented by a sound land program, is likely to establish for the first time a stable basis of economic independence for many tribes which have lived on the edge of starvation."

A New Bill Of Rights For The Indian

Restoration of basic civil liberties to the Indians has been significant under the Act, the study shows. "The rights of Indians to their own languages, ceremonies, arts and traditions are now respected. Gag and sedition laws have been repealed and religious and cultural liberty affirmed. The power of the Indian Bureau over Indians has been curbed. The system of justice for Indians has been reorganized and safeguarded from official control of Indian courts, whose jurisdiction is carefully defined."

In the past, Indian death rates were double that of the general population and Indian education was dominated by boarding schools which tended to break up Indian family life. In the new order, the death rate of Indians has decreased by 12 per cent, chiefly through efforts to control tuberculosis and other diseases; new hospitals have been built and others enlarged. The poorest boarding schools have been closed and seventy-four new day schools opened, thus reuniting thousands of Indian families. Vocational training has been expanded, a loan fund for higher education established, and community day schools for adult activities are increasingly used.

"Seventy per cent of the current budget of the Indian Service is expended upon social service and permanent public improvements in the fields of health, education, road building, irrigation and relief."

Two-Thirds Of Indians Are Self-Governing

The Indian's fight for survival as a race has been considerably aided, the study reveals, by the marked degree of self-government he has recently attained. Under the Act, all Indian tribes organizing under its terms were given the final power of approval or vote over the disposition of all tribal assets and the various tribes were authorized to take over positive control of their own resources. According to the survey, 252,211 Indians, or more than two thirds of the total 337,000 in the United States and Alaska, are now living under the protection of the Act, following an approving vote of their tribes.

To indicate the practical effects of the Indian Reorganization Act, the experiences in five typical Indian communities are described in the survey's report. The "case history" of the Mescalero Apaches of New Mexico pictures the tribe in 1934 as "irresponsible beggars broken in spirit, living in brush tepees or board shacks in the utmost squalor." After the Apaches adopted a tribal constitution under the Act, in 1936, the tribe entered into a planned program of economic rehabilitation, borrowed \$242,000 from the government for livestock, equipment and new homes, and organized cooperative cattle and sheep associations. Today, the report states, "they have comfortable homes, their children go to well-run schools, they have herds on a thousand hills and are rapidly learning to manage their own affairs. Of the indebtedness, \$58,000 has already been repaid and the tribe will be able to clean up the remainder rapidly and easily."

Similar experiences are related of the Flathead Indians in Montana who are now developing the first giant power site in the world made by Indians. The Jicarilla Apaches of New Mexico, supposed to be extremely backward and hopelessly organized, today are operating the first Indian Tribal General Store.

Opposition To New Policies

Opposition to the policies of the Indian Reorganization Act by about one-third of the Indian tribes, it was found, "is based on erroneous fears that it will in some way take away individuals' ownership of their allotments or that it will weaken or abrogate treaty rights." Specific objections to the Act in operation seems to be founded not upon criticism of the Act itself but upon details of its operations by the particular tribe concerned.

"One legitimate cause for complaint in some areas is the domination of the full-bloods by the more numerous half-bloods. Another difficulty on two or three reservations has been dissatisfaction with the elected tribal officers who, in their inexperience, have shown themselves to be arrogant in small matters with their own people, unmindful of minority rights or largely concerned with staying in office." Opposition tribal leaders declare that under the Act, the Commissioner of Indian Affairs is given more authority than before to govern the reservations; that Bureau control is "nothing but slavery", that the Act fosters a "communistic government" and "frustrates the opportunity of the Indian to enter American life as a citizen."

Achievements Only A "Good Beginning"

"While substantial progress has been made by the present administration in the removal of injustices and anachronisms," the report of the investigation declares, "the achievements represent only a good beginning of a liberal Indian program. We must recognize that the administration of Indian affairs is not yet something of which white Americans can be proud."

What is still needed, according to the survey, is repeal of dozens of obsolete and oppressive statutes still on the books which deprive Indians of their civil rights. "Oppressive state legislation and local rulings still deny Indians in several states such elementary rights as the franchise and the right to attend white schools." Congress is urged to "respect promises of self-government" and cease cutting down the appropriations which the Indian Reorganization Act authorized for land purchase, credit, loan funds and expenses of tribal organization. Aid to organized Indian tribes, through grants of additional legal and financial powers, in order to attain effective self-government, is strongly recommended.

Responsibility for final adjudication and settlement of hundreds of broken treaties with Indian tribes is laid at the feet of Congress and the administration, which are urged to "remove this blot upon our national honor."

Sponsorship of Study

In a foreword, the sponsors point out that while they "do not necessarily approve all that has been done by the Bureau of Indian Affairs," they endorse the principle of the Reorganization Act. "We submit the material to the American public with an urgent plea for sympathetic understanding of a difficult problem of adjustment between two conflicting civilizations."

Sponsoring the study are fifty-six of the country's leading authorities on Indian affairs, eminent anthropologists and individuals interested in their welfare and prominent Indians. Among those signing the report are former Senator William Gibbs McAdoo of California; Dr. Ales Hrdlicka, U. S. National Museum, Washington, D. C.; Professor William F. Ogburn, University of Chicago; Father John M. Cooper of the Catholic University of America; former Congressman Edgar Howard, co-author of the Wheeler-Howard Bill; Professor Franz Boas of Columbia University; B. D. Weeks, President of Bacone College for Indians; Huston Thompson, former chairman of the Federal Trade Commission; Ben Dwight, Choctaw, President of the Indian Intertribal Council; and John Joseph Mathews, Osage author. The complete list follows:

Pablo Abeita; Louis Bartlett; Dr. Ruth Benedict; Bruce Bliven; Leonard Bloomfield; Dr. Franz Boas; Dr. Ray A. Brown; Dr. Fay Cooper-Cole; John M. Cooper; George P. Clements; Harold S. Colton; Dr. Byron Cummings; William A. Durant; Ben Dwight; Herbert R. Edwards; Dr. Haven Emerson; Edwin R. Embree; Howard S. Gans; Robert Gessner; Rev. Philip Gordon; John J. Hannon; Dr. John P. Harrington; Dr. M. Raymond Harrington; Dr. Melville J. Herskovits; Dr. Frederic W. Hinrichs, Jr.; F. W. Hodge; Hon. Edgar Howard; Dr. Ales Hrdlicka; Dr. Albert Ernest Jenks; Dr. A. V. Kidder; Charles Kie; Oliver La Farge; Robert Lansdale; Dr. Ralph T. Linton; Dr. Charles T. Loram; John Joseph Mathews; William Gibbs McAdoo; Margaret McKittrick; Dr. H. Scudder Mekeel; Dr. Jay B. Nash; Dr. William F. Ogburn; Father Bona Ventura Oblasser; Dr. Robert Redfield; Dr. W. Carson Ryan; Lester F. Scott; Elizabeth Shepley Sergeant; Ernest Thompson Seton; Guy Emery Shipler; Dr. Frank G. Speck; Vilhjalmur Steffansson; Fred M. Stein; Huston Thompson; George C. Vaillant; Dr. Wilson D. Wallis; James P. Warbasse; and Dr. B. D. Weeks.

* * * * *

COOPERATIVE MARKETING BRINGS BETTER CATTLE PRICES AT BLACKFEET, MONTANA

At the Blackfeet Indian Agency in Montana, a new program for the uniform marketing of Indian cattle is being developed. The former helter-skelter selling of cattle to whomsoever presented himself as a purchaser is being replaced by cooperative marketing of all classes of livestock. As a result many Indian stockraisers at Blackfeet are getting from 12 to 30 per cent more for their cattle. One hundred and ten Indians in four sales consigned 309 head of cattle under this system and very favorable results were achieved. Indians uniformly expressed surprise and pleasure at the better prices obtained. These cooperative sales, the agency pointed out, have attracted all classes of buyers, and an effort has been made to attract competitive buyers from the East.

This Is One Of The Posters Used To Advertise The Indian Service
Exhibit At The Golden Gate International Exposition, Which
Opens In San Francisco February 18 .



FROM AN INDIAN PAINTING ON ELKSKIN • GREAT PLAINS

INDIAN COURT

FEDERAL BUILDING

GOLDEN GATE INTERNATIONAL EXPOSITION

SAN FRANCISCO 1939

LIMA CONFERENCE PROPOSES INTERNATIONAL INDIAN INSTITUTE

Seven governments joined in submitting to the Eighth International Conference of American States, at Lima, in December, a resolution which had been jointly drafted by the delegations of the United States and of Mexico. The resolution, unanimously adopted, stated the continental importance of the problem of the Indian, and laid it down that: "It is desirable to establish a center of study, compilation and interchange of data and information on the condition of the Indian populations and on the procedures followed for their complete assimilation into the national life of the respective countries." The resolution then recommended that all of the governments participate in the Continental Congress of Indianists, to meet in La Paz, Bolivia, next August. Specifically, the need for establishing an inter-American Indianist institute was called to the attention of the La Paz Conference by the resolution.

Canada As An Example

"Indians At Work", from time to time, has reported Indian activities in other countries, of interest to our own Indian Service. These reports have touched upon Brazil, Guatemala, Mexico. As one example of what nations may learn from one another about Indians, the following summary of the positive achievements of Canada for Indians, prepared by Allan G. Harper, is of interest. Mr. Harper, upon a grant from the Carnegie Corporation, has made a comparative study of Indian methods in Canada and the United States. He now heads Technical Cooperation-Bureau of Indian Affairs.

"1. Canada's body of Indian law, organically and consistently embodied in her Indian Act, is outstanding, even unique.

"2. Canada's treaty system is a dynamic feature of present-day Indian administration. Canada has built enduring confidence in her good faith and integrity by keeping inviolate the provisions and promises of the treaties. Especially has this been true in protecting Indian lands from alienation or expropriation, except where there has been bona fide consent of the Indians concerned. Through the treaty system, particularly in the western provinces, great surrenders of Indian lands have been integrated with the opening and settlement of those provinces, without serious conflict or war.

"3. The substantive body of law recognizes various states in the process of cultural evolution from primitive status to adaptation to modern conditions. It recognizes existing tribal institutions in the first stage; it introduces the principle of elective representation in the second; and it visualizes Indian groups as self-governing municipal corporations in the third. The third stage is a brilliant innovation in Native administrative law.

"4. Canada pursues a policy of utmost conservatism in individ-

ualizing Indian land holdings. She has no enthusiasm for the patent-in-fee, and grants it only rarely along with the gift of citizenship, and only where the grant will not disturb the unbroken continuity of a group's land. By placing emphasis upon use, prior to title, Canada has escaped the terrible malaise of Indian land tenure to be found in the United States.

"5. Canada's concrete definition of an Indian and of the rights, privileges, and limitations of Indian wardship, clearly define her Indian population and her administrative relationships to the Indian population.

"6. Canada has successfully enforced Indian prohibition through an even imposition of penalties against both Indian and White through the instrumentality of the Canadian Royal Mounted Police. Canada's enforcement of law and order on Indian reserves is generally superior to that of the United States.

"7. Canada's Indian Civil Service displays a high degree of administrative integrity in protecting Indian interests against White inroads, and this is true, despite the existence of a generally imbued concept of White supremacy among the personnel."

* * * * *

REORGANIZATION NEWS

Constitutions:

		<u>Yes</u>	<u>No</u>
December 12	Citizen Band of Potawatomi Indians of Oklahoma ...	351	2
December 27	Thlopthlocco Tribal Town of Oklahoma	95	4
January 10	Alabama Quassarte Indians of Oklahoma	50	13

Charter:

		<u>Yes</u>	<u>No</u>
December 12	Te-Moak Indians of Nevada	37	3

* * * * *

COVER PAGE PICTURE

The picture on the cover of this issue of "Indians At Work" is from the Navajo Agency, Window Rock, Arizona, and shows two Navajo women baking bread at the day school. Many adults in the community surrounding the day schools come into the community center to learn how to bake bread properly and to actually bake it. The woman Indian assistant is there to show them how to bake, both in outdoor ovens and in stoves.

BIG MISSOURI'S WINTER COUNT - A SIOUX CALENDAR 1796-1926

By Lucy Kramer Cohen

It was in 1877 that Colonel Garrick Mallery* made public his discovery of Lone Dog's winter count or "waniyetu wowapi." With this discovery scientists learned that for at least a hundred years the Sioux and other Plains Indians had possessed a technique for recording history - not only family and tribal events, but cosmic events as well.

Lone Dog's winter count was painted in colors on buffalo hide in a spiral, with a picture for each year or "winter." It told the story of the Dakota Nation from 1800 to 1871, a period of 71 years.

Later many other "counts" or chronicles were discovered, some going back even to a mythical period of the first man. Each count was the responsibility of a "keeper" who had to remember and recount to his people what event each picture memorialized.

Big Missouri's winter count is one of the longest we know. It records events among the Rosebud Sioux from 1796 to 1926, a period of 130 years. It came to the Indian Bureau in 1926 through the good offices of former Superintendent James H. McGregor when he left the Rosebud Reservation to become Superintendent at Chemawa. That year had a name for the Rosebud Indians - not 1926, the white man's abstract number, but "the year a good agent left."

Ten years later, in 1936, the author was fortunate enough to receive from J. A. Anderson of Rapid City, South Dakota, whose remarkable museum collection the Indian Office only recently acquired, a detailed interpretation of each pictograph in Big Missouri's count. That interpretation appears on the following page, the work of Kills Two, a Sioux Indian, and several other Indians.

Superintendent McGregor's copy of the count was made on a piece of muslin 33" by 55" in size. Kills Two copied it carefully in size and color from the hide in Mr. Anderson's possession. It is a photograph of this muslin copy that appears in the frontispiece.

Big Missouri's winter count is remarkable because it is a history of the Rosebud Sioux, year by year from 1796 to 1926, as experienced by one family. But there are many other winter counts kept by Sioux families even today. These would throw much-needed light on many early events in White-Indian history, and from the Indian point of view. It is hoped that this calendar will call forth other winter counts and stimulate a new interest in, and a new interpretation of early American history from the standpoint of the earliest Americans.

* Col. G. Mallery: "Picture Writing of the American Indians" in Annual Report, Bureau of American Ethnology, Vol. 10, 1888 - 1889, p. 266.

INTERPRETATION OF BIG MISSOURI'S WINTER COUNT*



1720
This is the winter count as the "Hister of Crow-tealting-camp" became two enemy camps are located near each other. A very deep snow fell and neither camp was able to move. During this long period of snowbound conditions, each camp stole horses from the other.



1727
This year marked the death of the great chief Bone Bracelet.



1728
The principal event of this year was the death of Chief Buffalo Tail as the Head.



1729
This was an extremely cold winter and many expected others died.



1800
This marked the year of two friendly white women coming among the Indians. They were long black combs and were very God-like, so the Indians did not harm them. Afterwards there was talk among them that these visitors may have been Catholic priests dressed in their cassocks. This picture indicates what the Indians believed at that time.



1801
This year the first good white man visited the Indians. He was a missionary.



1802
This year a great chief founded Band died.



1803
This year the Crow Indians and the Sioux Indians happened to meet while they were hunting buffaloes. After evening, a fight ensued, a blinding snow storm suddenly arose and both parties had to camp. When the storm was over they found that they were camped close together and a second fight ensued.



1804
This year a Frenchman came among them, he was known by the name of "Little Beaver." He made his home on an island in the Missouri River.



1806
This year an Omaha Indian ventured into the Sioux camp. He was an enemy and was killed.



1809
This year a delegation of Indian men and their wives started to Washington to see the Great Father. They embarked in ramble boats on the Missouri River. They did not know where they left the river to start for Washington. They were gone so long that the Indians thought they were lost. But finally a few of them came back alive.



1827
This year a Crow Indian sojourned into a Sioux camp and was killed.



1828
This year the Indians expressed their gratitude to the Great Spirit in a very profuse manner. They placed many red furs upon hills and rocks and in other conspicuous places.



1829
This year the Indians had to feed their horses on the bark of trees, which they cut down because other food was so scarce. A man by the name of Kettle had his son killed by a falling tree during this period.



1830
This year the Frenchman, who was known as Little Beaver, mentioned in the year 1804, who established his home on an island, lost his home by fire.



1831
This year the Sioux stole from the Crow Indians a buckskin horse fully decorated with eagle feathers in his mane and tail. The horse afterwards became a famous race horse among the Sioux.



1832
This was a hard winter; the snow was so deep that the Indians could not go out and hunt in their usual manner. They had to live on eagles which they decayed with holes to holes in the ground where the hunters were hidden.



1833
This year a friendly white man peddled goods among the Indians. The marks here indicate the route the peddler made in charging the account.



1834
This year a Sioux killed a famous Indian who carried the first rifle that the Sioux had ever seen.



1835
This year an enemy came into the Sioux camp and a man named Red Sun-in-law killed him with a hatchet.



1836
This year the Indians were camped south of the St. Lawrence River, and they spent much of their time hunting and roving wild horses.



1837
This winter a powerful chief named Red Hand died.



1838
This spring, while the ducks and geese were flying north, a blizzard suddenly arose and so many of the ducks and geese were frozen while in flight, that the ground and even some of the tents were covered with dead birds.



1839
This year marks the great scourge of smallpox among the Sioux.



1840
This year the Indians saw the first white man's house established without their permission outside their own camp.



1841
This year the Indians dragged logs on horseback to build a log house for a white man named Joseph and who was the grandfather of David Gallatin.



1842
This year Joseph, the white man, brought a great deal of whiskey among the Indians, trading a jug of whiskey for a mile.



1843
This year a man named Tiller had his feet and legs frozen so badly that they finally came off.



1844
This year a certain white man raised a small buffalo on the prairie and being very heavy also some of the meat; consequently they died. The father of the boys was a white man from the Indians called "Yellow Eyes."



1845
Two half-breed boys, about grown, from a dead buffalo on the prairie and being very heavy also some of the meat; consequently they died. The father of the boys was a white man from the Indians called "Yellow Eyes."



1846
This year the Indians were camped along the Missouri River in the spring of the year. A great flood came down suddenly and drowned many of the Indians.



1847
This winter the country was all covered with ice so that the Indians could not use their horses in pursuit of game or in securing food in any way, so they went out on foot to hunt food. Some buffalo or any other kind of game was killed, it was tied up in hides and dragged home by the Indians on foot.



1848
This year an Indian woman, who was being carried away by her husband, died to her father's tent, whose name was Walking Crow. Her husband pursued her to her father's tent and assaulted his father-in-law. The husband returned to his own tent, whereupon, Walking Crow followed him, opened his tent door and shot his son-in-law dead.



1849
This was a quiet year and nothing of consequence is recorded.



1850
The Indians had a belief that a certain very rare white buffalo was sacred and the hides of these buffaloes were considered to be one of the most sacred possessions among the Indians. This year Ponsander captured one of these hides and consecrated it in the name of his deceased son. Wherever such a hide was kept, the house was said to have good will for all men.

* Source: J. A. Anderson, Rapid City, South Dakota



1851
This year four white buffalo were killed, the largest number in history. A man named Swift Bear owned the only horse fast enough to capture one of the white buffaloes.



1852
This year an enemy tribe made friends with the Sioux and they camped near together during the winter.



1853
This year the Sioux killed a great number of Omaha Indians. The picture shows the typical high-topped moccasins worn by the Omaha at that time.



1854
This is the winter of the falling stars.



1855
This year the Sioux killed a Cheyenne Indian with an arrow. The Cheyenne had married into the Sioux tribe in time of peace. When a war broke out between the two tribes the Cheyenne returned to his own tribe, leaving with his Sioux wife. It was thought that this Cheyenne was a party of other Cheyenne Indians married into the Sioux camp and murdered a boy. When the Cheyenne Indians returned to his Sioux wife, he was killed in this manner.



1856
This year the Sioux Indians were defeated in a great battle. It was the custom to choose the two bravest men in the tribe to lead the battle. Each of these two leaders always carried a pipe. During this battle, while the main body of Sioux warriors were in retreat, the two leaders carrying the pipes held the enemy at bay until their comrades had time to escape. The two leaders being the only ones killed in the battle at that time.



1857
This year the Platte Sioux were frozen over and the ice was so slick that the horses could not cross. War broke out between the Sioux and Pawnee Indians. The Pawnees were on one side of the river and the Sioux on the other. The fighting was done by shooting arrows across the river. If any Indian was brave enough to get out on the ice, he was always killed.



1858
There was a particular Sioux camp known as the Broken bow camp. This year a man from the Broken bow camp stole the wife of an Indian from one of the other camps. This created a prejudice against the Broken bow camp and all the rest of the camps plotted and massacred the entire Broken bow camp.



1859
The first white trader came among the Indians and connected a store in an Indian village.



1860
Usually the Indians camped along protected places on streams for the winter. This year the Indians camped on a hill. This is the only year the Indians were known to camp on a hill during a winter.



1861
This year the great medicine man died. He was a man who could change common substances into such things as the Indians needed, such as tobacco, powder, lead, sugar, or anything they happened to need. He was a California Indian painted as the one shown here.



1862
This year the white man named Yellow Eyes died. He was mentioned in 1852 by the death of his two sons.



1863
This spring the Indians went out hunting and they found a great many dead buffalo calves on the prairie. They did not know whether they froze to death or were killed by disease.



1864
The Cheyenne Indians had a sacred arrow by which they could always determine the success of their bow. The arrow was kept in a sacred case and before each battle a committee were to inspect the arrow. If blood was found anywhere on it, the battle was abandoned; but if the arrow was clean, it was a sign that the battle would be a success. At one time the Pawnees captured this arrow from them. Later the Sioux captured the sacred arrow from the Pawnees. The Cheyennes fiercely learned that the Sioux held the sacred arrow and on this particular year, the Cheyennes brought great herds of horses to exchange for the sacred arrow.



1865
This year the Pawnee Indians made a deal with buffalo hunters. A number of the weaker Pawnee Indians, who had been unable to take part in the hunt, were out picking up the scraps and refuse left by their stronger brethren. The Sioux spies this party of Pawnees and captured all of them.



1866
This was a winter of starvation. Sioux who had always half starved from the other Sioux bands. This band was known as "Without a Bow" band, but this year they came and camped and lived with the rest of the Sioux.



1867
This year Tall Joe, a white man, married to a Sioux woman, had a son dropped.



1868
This year an Indian named Yellow Spider was the custodian of the sacred white buffalo robe.



1869
This year the winter was so cold that many of the Indians in Sioux camp had frozen feet.



1870
The Indians had at this time a custom of making offerings to their deities. This year the Master of Ceremonies made a grave error. The offerings were usually valuable red cloth or furs. There had always been some, for each direction, North, South, East and West; one for the heavens; one for the earth; and one for between heaven and earth. The Master of Ceremonies only made one offering this year so he was looked down upon as being of the lowest order and an outcast. This year was known as the "Year of one offering."



1871
This year was marked by a second source of snakes among the Sioux.



1872
This year somewhere along the Platte River the Cheyennes returned to the Sioux, Arapahoes, Cheyennes, Crow and other tribes, blankets, clothing, and food supplies.



1873
This year the winter was so cold with so much snow that horse feed was so scarce that nearly all of the Indians' horses died.



1874
This year Handed Kwe, a famous chief, died.



1875
This was known as the year of plenty of money. The drawings are silver dollars. A man was carrying a party of soldiers with a great deal of money, enroute to a western fort to pay the soldiers off. One of the soldiers was killed by the Indians and all the money taken. Spotted Tail was the leader and was later arrested and placed in prison. This was the beginning of great chief Spotted Tail, who afterward became one of the most conspicuous characters in Sioux history.



1876
This year was known as war bonnet year. A great number of fine war bonnets were made and placed on the heads of the bravest warriors. These warriors were charged with the duty of taking lead in all future wars and difficulties.



1877
This year were camped in the vicinity where the Koshutee Indian Agency now stands. It was the year of great plenty. Many buffaloes were on the south and on the west. The two tribes were with a large piece of meat being put into one, and the other kills as being extra, there having been only one killing in the past. So much buffalo meat was had that it could not be used. Great stores of it was dried and buried in the hills nearby, to be used in the future when buffalo and other game was not so plentiful.



1878
This year a sacred white buffalo was killed by Swift Bear's man, who had the fastest horses among the Sioux.



1879
This year was known as the year that the potato diggers were killed. The Pawnee Indians came up from the south in search of a certain root known as Indian potato. The Sioux discovered the Pawnee while in search of this food. They attacked and killed most of them.



1880
This year is known as Beard year. For some unexplained reason, the Government issued to the chiefs of each camp a shining sword.



1881
This year some strange disease broke out among Indians and many babies and children died.



1882
This year a famous chief, Turkey Legs, died.



1883
This year the Sioux engaged in a battle with the Pawnee Indians. The Sioux were greatly defeated and nine of their bravest warriors were killed.



1884
This year all tribes of the Sioux nation were camped together. In the early fall when the great camp was broken, the Sioux scattered in all directions apparently for the reason of selling food and other supplies for the coming winter.



1885
This year marked the advent of the Omaha dance among the Sioux Indians. This dancing is a typical bonnet worn in that dance.



1886
This was one of the coldest winters known to the Sioux people. The Government issued cattle for food. The cattle were driven up close to the tents as possible, where they were killed. The Indian butchers would have to run into the tent often to warm their hands and feet while butchering. As soon as the butchering was done, the meat was dragged into the tents.





1857
This year a wise old chief named Holy Bull was sent to Washington to council with the Great White Father. Soon after his return, the Government issued two-wheel one-horse carts to the Indians. This was the first wheeled vehicles that the Sioux had ever used.



1858
This year is known as the blue teepee year because the Government issued a great deal of blue denim to be used in making teepees instead of the white cowhide formerly used and the characteristic ramble teepees of the Indians.



1859
This year marks the first time that an Indian child ever was known to enter a white man's school. This year a mission school for Indians was established near where Chamberlain, South Dakota, now stands.



1870
This year there was a great eclipse of the sun.



1871
Iron Whip, known as a great brave chief, died this year.



1872
This year Chief Black Bird visited the Ojibwa Sioux Indians and conducted a very sacred ceremony known to the Sioux as the Corn Dance.



1873
This year Standing Cloud was made the keeper of the sacred white Buffalo robe and Master of Ceremonies that went with it.



1874
This year the Sioux met the Famine again in battle somewhere on the Platte River, and one hundred Famine, including women and children, were killed.



1875
This year the famous chief, Smoke Maker, whipped an Omaha Indian and let his go without further harm. The moccasins show the characteristic of Omaha style.



1876
This year the Sioux and Omaha Indians made friends and declared that they would be so forever. A pipe of peace is shown between the hands.



1877
This year the first Government issue station for the Lower Brule Sioux was established on the present site of Gresham, South Dakota.



1878
This year the first four-wheel wagon was issued to the Sioux Indians.



1879
This year the present Rosebud Agency was established. The picture represents roses.



1880
This year a great number of the Sioux gathered at Black Pipe, at the present site of Harris, and conducted a great sun dance.



1881
This was the terrible winter of 1881 or the greatest blizzard known to the northwest. Indians' horses were nearly all frozen to death.



1882
This year that wonderful and brave chief was killed by Crow Dog.



1883
This year when an Indian named Dog Bird died, his wife was so grieved that she hanged herself and the two were buried together.



1884
This year an Indian by the name of Egg On The Head, who was a bully and a tyrant among all men, was killed by a white wood-chopper near the mouth of Watstone creek, in Gregory County.



1886
This year the noted chief White Thunder was killed by the son of Spotted Tail over personal disputes.



1888
This year a chief by the name of Little Prairie Chicken was imprisoned because he refused to receive his land allotment.



1887
This year the Government declined to issue the annual clothing supply to the Indians until they had agreed to receive their land allotments. The enraged Indians went to the Agency and asked the Agent and threw his out of the office; they then went to the yard boss and demanded the key to the warehouse; whereupon the Chief entered the Government Warehouse and issued the annual clothing supplies during the night hours. This year is known as "Hinged Issue."



1888
This year two Indian women had some kind of disease which bloated their stomachs greatly. The army physician was summoned and he tapped the stomachs of the two women. They died in both cases.



1889
This year William J. Cleveland, an Episcopal minister, came to the Indians on Long Pine, came among the Indians and counilled with them on the subject of accepting their land allotments.



1890
This year General Crook, known to the Indians as "Three Stars," made a treaty and agreement with the Indians to receive their land allotments.



1891
This year marked the end of the great Indian Ghost Dance. Big Foot of the Standing Rock Reservation was one of the leaders of the Ghost Dance. He was faithful to his wife and in his hair; he wore his shirt that he said to be impervious to the white man's bullets. When the soldiers tried to capture Big Foot and his band, the famous chief of the Standing Rock band, Sitting Bull, was killed with several of his warriors.



After the battle, Big Foot traveled to the site of the famous Wounded Knee battlefield, where he was killed in battle. The Ghost Dancers thought that Providence would soon clear the earth of all white men and the Indians would again rule supreme.



1892
This year two bands of cattle were issued to each member of the tribe, including women and children.



1893
Iron Bided Bear & great medicine man died.



1894
This year the Government made the first per capita payment. The amount was thirty dollars for each member of the tribe, including women and children. The picture represents silver dollars.



1895
This year a part of the band of Lower Brule Sioux Indians located in the vicinity of Hamill, South Dakota, were driven back to their own reservation by the police force. The picture shows Holy Bull in a desperate attempt to establish his teepees among the Rosebud Indians. Grooved Foot, a desperate Lower Brule Indian, was tied by his feet with a rope, and dragged to the Lower Brule reservation, where the whole Lower Brule tribe was held by the police force for two years.



1896
This year the Indians of the Lower Brule reservation were given their allotments of land and the Regular Sioux benefits were issued. A wagon was one of the principal items issued.



1897
This year a few of the most stubborn of the Lower Brule Indians made an agreement with the Rosebud Indians, which was approved by the Government, to return to the Rosebud reservation and settle along the Big White river in the vicinity of Hamill, South Dakota.



1898
This year an official came from Washington to the Rosebud Sioux and made a final agreement to adopt a certain number of Lower Brule Indians into the Rosebud Tribe. They were ever afterwards to be called Rosebud Sioux. The picture shows the Indians touching a pen in the act of signing this agreement.



1899
This year a Native Indian policeman named Beaver, while on official duty, had his horse fall on him and broke his leg, which had to be amputated later.



1900
This year the Government built a commissary for the adopted Lower Brule Sioux at the present site of Hamill, South Dakota.



1901
This year Red Dog died of small pox. He was the only member of the tribe who had the disease and the year is known as the year Red Dog died.



1902
This year shows the Indians signing the final agreement with the Government for the opening of Gregory County for settlement.



1903
This year Walking Shield killed an old Indian woman in order to get her daughter and run away with her. George Bear killed a mixed-blood named John Shaw; and on the same day he killed the day-school teacher at Little Camp day school. George Bear and Walking Shield were later hanged together in Sioux Falls. The circle with feet underneath represents a walking shield.



1904
This year a band of Pine Ridge Sioux Indians went on a hunting trip into Wyoming. They got into trouble with the state officers. Several of the Indians were killed and some of the state officers. The picture represents the state sheriff and the deer-hunting trip.



1906
This year the wife of Leader Charge gave birth to quadruplets. They were healthy normal babies when they came into the world but soon died for lack of care.



1906
This year Edwin Jordan, the eldest son of Col. Charles F. Jordan, an Indian trader at Fort-ba Agency, was drowned while riding across a lean on horseback.



1907
This year chief White Market died.



1908
This year a noted Indian policeman named Sitting Eagle shot and killed himself.



1908
Swift Bear, the chief mentioned several times as owning the selfless horses, died this year.



1910
This year the Government issued silver dollars to the Indians during the night time for the reason that the different districts were so far apart that by the time a station was reached the day was gone and the issuing had to be done at night in order to reach another station the next day. Picture shows silver dollars in the dark.



1911
This is the year an Indian named Eagle Bear died. The picture represents a bear and an eagle feather.



1912
This year a prominent Indian was killed by a train in Valentine, Nebraska.



1913
Wolfe Horn Bear, the great Sioux politician, died in Washington, D. C., where he had come to attend the Wilson inauguration. He was one of the Sioux's greatest orators.



1914
Chief Two Stripes died this year.



1918
High Bear, another band leader, died this year.



1918
This year George Poney and his wife were killed by their son-in-law, James Fisherman, a Cheyenne River Sioux, because the mother and father refused to give their daughter back to the cruel husband. Fisherman was tried and given a life sentence in the state prison.



1917
Chief Whitebel Soldier of the Red Nation band died this year.



1918
This is the year that so many of the Sioux Indian boys joined the army and went across the great waters to fight in the World War.



1918
This year ten Indian girls deserted the St. Francis Mission School on a very cold day. One of the girls was frozen to death and the other had her feet frozen so they had to be amputated.



1906
Big Turkey, a good Indian among the Sioux, died this year.



1921
Two Indian boys deserted St. Francis Mission School on a very cold day and one of them froze to death; the other survived.



1922
This year Commissioner Burke visited the Rosebud Indians and gave them good advice.



1923
This year Eagle Six, a prominent medicine man, was arrested by the Agency officials while conducting one of his special ceremonies. The picture represents a road in the hands of Eagle Six which was seized by the police at the time of the arrest.



1924
This year a buffalo feast was given at the Rosebud Agency in honor of Ralph B. Case, the Black Hills attorney for the Indians. The buffalo came from the game reserve at old Fort Stobara, Nebraska.



1926
This year a bridge was completed across the Missouri River at Wheeler South Dakota. This is the first bridge across the Missouri river which connected the Rosebud country with the eastern half of the state.



1926
This year a good agent left. The Indians held farewell meetings at different points over the reservation, gave him presents and showed their esteem for this highly respected agent, James R. McGregor.

SEMINOLE AGENCY TO BE MOVED TO FORT MYERS, FLORIDA

The Seminole Indian Agency is being returned to its original location at Fort Myers, on the west coast of Florida.

The number of Indian families at Dania, headquarters of the Agency from 1926 until the present move, has dwindled to six. Recent land acquisitions in the Big Cypress country and on the northwest shore of Lake Okeechobee also make a more central location for the agency necessary.

Over the past two years about 35,000 acres of the finest grazing lands in Florida, at a cost of some \$200,000, have been acquired for the Seminoles. From purchases by the Resettlement Administration and exchanges of tracts set aside by the State for Indians, both the northern and southern groups of Seminoles are enjoying more consolidated land holdings. These land adjustments have taken place primarily in Glades and Hendry Counties. A further reason for the change in Agency locale is the fact that the present two-story frame structure at Dania is considered insufficiently storm-resistant.

PROTESTANT MISSIONARY GROUPS MEET AT INDIAN OFFICE

Missionary leaders and Indian Service leaders achieved a close degree of cooperation and understanding in a meeting held at the Washington Office of the Indian Service on January 5 and 6. Citing the 2,700,000-acre increase in Indian lands, improvements in Indian health, and the approximate increase of 10,000 in the Indian population since 1930, leaders of Protestant missionary work, meeting in joint session, signified their approval of the government's educational, health, and broad conservation of physical assets in the Indian field.

Thirty-three leaders of Protestant missionary groups from ten states, representing sixteen mission boards or organizations devoted to Indian welfare, attended the seminar on current social, educational, and religious work among Indians. Emphasis was placed strongly on well-thought-out cooperative action between missionary activity and the work of the Indian Service.

At the three sessions conducted on January 5 and 6 the presiding officers were Miss Katharine E. Gladfelter of the Presbyterian Board of National Missions; Dr. Thomas A. Tripp, Secretary of the Congregational-Christian Board of Home Missions; and Dr. G. A. Watermulder of the Reformed Church in America. The seminar was welcomed by Commissioner Collier, who summarized the work done by the Indian Service over the past five years. Among those advances particularly noted were the restoration of over two and one-half million acres to the Indian estate, the increase in the number of hospitals and day schools on Indian reservations, and the birth of self-government for the Indian under the Indian Reorganization Act, whereby eighty-five tribes are now participating in running their own affairs and fifty-nine of these have incorporated to enjoy the credit provisions available under the Act. In many cases such action was believed to have helped spell the difference between tribal extinction and regeneration.

The purpose of the conference, as expressed by Mark A. Dawber, representative of the Home Mission Councils was to help the church groups jointly to study at first hand the results achieved under the new Indian Service policies. Mr. Dawber stated that without political involvement of any kind, "the representatives ought to work with and cooperate on those questions in which we are in agreement instead of fighting over those things on which we disagree ... Define those constructive measures which are mutual and try to work out things which we have in mind as well as the Bureau."

One subject of interest to the conference was the recapitulation of the increase in the past five years in Indian self-government among the 252,000 Indians now living under the Indian Reorganization Act, and of the extent of rehabilitation of Indians, better housed and better equipped to make their way on a steadily increasing estate. These programs were presented by Walter V. Woehlike, John Herrick, and F. H. Daker, all of the Indian Office.

Extension work, to improve Indian range, forests, and herds, was described by A. C. Cooley. Social and educational work to train Indians, both adults and children, to meet their own problems was expounded by P. L. Fickinger. The advancement and safeguarding of native Indian arts and crafts was dealt with by Willard W. Beatty and the increasing emphasis on Indian community life was discussed by William Zimmerman, Jr., Assistant Commissioner of Indian Affairs. Considerable attention was devoted to reports of the new controls against trachoma, Indian eye scourge, and tuberculosis. Progress in this field was set forth by Dr. J. G. Townsend, chief of the Indian Service Health Division.

The missionary leaders expressed warm interest in the present Indian program, and interest as well in one another's work and problems.

In conclusion four general recommendations were emphasized by the visiting groups. First: to carry to the field those things which had been learned and then to apply the knowledge to local needs; Second: that certain Indians be released from their wardship status; Third: that the mission board recognize the necessity of collaborating with the Indian Office and of pooling parish resources to promote mutual progress; and, Fourth: that missions explore on a factual basis those spheres of activity wherein missions could best apply their effort to serve Indian needs.

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PUEBLO GOVERNOR SENDS LETTER TO WASHINGTON OFFICE

An interesting letter, recently received from the Governor of San Juan Pueblo, is quoted below:

"As my term as Governor of the San Juan Pueblo nears its completion, I would like to take this opportunity to thank the General Superintendent of the United Pueblos Agency and her staff for the fine cooperation we have experienced. Although we have experienced a number of difficulties in our work program, we always found that every effort was made by the Albuquerque Office to straighten these things out to our satisfaction.

"One of the very necessary work projects was the River Protection at several points where the river seriously endangered our lands. Another was the correcting of the Drainage Canal water level, interior and exterior fencing and seeding. All of these projects are and will be very beneficial to all of us and we have high hopes for a continuation of this type of assistance.

"Again thanking you and assuring you of my appreciation,
I am,

Sincerely yours,
(Signed) Eulogio Cata,
Governor, Pueblo of San Juan."

MASTER LAND STATUS MAPS OF FIVE CIVILIZED TRIBES AREA PROGRESSES

On November 1, 1937, work was commenced on the largest land status mapping project ever attempted by the Indian Service. The project is commonly known as the Land Status Map of the Five Civilized Tribes Area, which comprises the Cherokee, Chickasaw, Choctaw, Creek and Seminole Nations in the State of Oklahoma.

The total area consists of some 925 townships, involving 44 counties. This area represents 21,312,000 acres, or 33,000 square miles, approximately one-fifth larger than the entire Navajo Reservation.

Because of the extremely large area involved, it was necessary to construct the map in four component parts. These status maps will show, when completed, the designation of all restricted non-taxable Indian lands, restricted taxable Indian lands, and all county, State and Federally-owned lands; likewise towns, cities, State and Federal highways, topographical drainage, Indian schools, hospitals, and district field offices.

The planning of the project required numerous conferences with Superintendent Landman and members of his staff, and the mechanics of constructing the maps required careful planning and detailed work on the part of all concerned with the project. Six Indian assistants were employed for ten months in examining the county records for material on the status of not only the Indian allotments, but of virtually all lands in the project area. Status plats were made for each township, giving the complete Indian land ownership material; these plats were assembled (by counties), and bound into book form. The information from these plats is being transferred to the master maps, which are drawn on a scale of one-half inch to the mile. The status of various tracts of land is shown by colors and symbols. The symbols are so designed that as the status of the land changes, the map changes may be made without making erasures or changing colors.

It is planned at the present time to complete twenty maps of each nation, totaling eighty maps. These are to be used by the Washington Office, by the Five Civilized Tribes Agency, by the Land Division and the Indian Service employees at large.

The work of gathering the information and construction of the map was all done by Indian employees, except for the employment of one draftsman for a period of nine months. This work is all being done under the supervision of Mr. J. M. Stewart, Director of Lands, Washington, D. C., and the local Land Division field staff.



By Preston Keesame, Hopi.

GENERATIONS OF SERVICE

As promised in the November 1938 issue, "Indians At Work" has compiled a list of second-generation Indian Service employees. While this list is necessarily incomplete, there follows a recording of some "who at least knew what they were getting into."

Mr. C. H. Asbury, who died March 17, two years ago, and who had been superintendent at Western Shoshone Agency, at Carson, at Crow, and at Turtle Mountain, is succeeded in the Service by two children. His wife also served as a teacher in the Service for some time. The second-generation Asburys: Fuhrman A. Asbury, who entered the Service in 1929, and who has been extension agent at Pine Ridge, and for the past year has been working as Credit Agent at Large, with headquarters at Salt Lake City; Ruth Asbury, now Mrs. Wilson Russell, served for several years as teacher at the Carson Agency, where she was born. She has, however, recently left the Service.

Another is Charles A. Leech, Supervising Construction Engineer, in the Indian Service's Construction Division at Muskegon, Oklahoma, whose father, A. W. Leech, before 1930, was superintendent at Yankton Agency, Northern Pueblo Agency and Shawnee Agency. Another of Mr. Leech's children might be said to belong vicariously to the Indian Service by virtue of marriage: Mrs. Walter B. McCown, whose husband is superintendent of the Kiowa Agency in Oklahoma.

Dr. Ralph M. Alley, at present Senior Physician in Charge of the Fort Lapwai Sanatorium, is the son of Dr. John W. Alley, who served at Tohatchi, New Mexico, on the Navajo Reservation, and on the Nez Perce Reservation in Idaho, where he was the first superintendent of the Fort Lapwai Sanatorium, and who subsequently became superintendent of the Tacoma Hospital. Dr. Alley, although retired from the Service, is still a member of the staff of the Eastern State Hospital at Medical Lake in Washington.

Rosalie V. Lindsey, junior high school teacher at Fort Sill Boarding School in Oklahoma, is the daughter of Louise L. Lindsey, now retired, who served Indians as teacher and clerk.

Tonita Naranjo Dailey, primary teacher at Shiprock Community School in New Mexico, is the daughter of Desiderio Naranjo, truck driver at United Pueblos Agency. Vivian Roberts, teacher at Shiprock, New Mexico, is the daughter of Rose H. Roberts, now deceased, who saw service in the Service between 1909 and 1928 as baker at the Fort Sill Boarding School.

Mary Nicholson, employed under rehabilitation work at the Five Civilized Tribes Agency in Muskogee, Oklahoma, is the daughter of D. L. Nicholson, long employed at the same agency. Both are of Cherokee blood.

Mont Cotter, general mechanic at Chin Lee, Arizona, is the son of James N. Cotter, Wyandotte Indian, who had a picturesque career as Indian policeman in the Territorial days of Oklahoma. His entering salary, his son writes, was five dollars a month and rations of flour, sugar, coffee, and bacon, to the value of about a dollar and a half per month.

While not a member of the Indian Service herself, Mrs. Eva Hawes, who has been working as a staff member of WPA at the Wind River Agency in Wyoming, has a place in this list as a daughter of Fincelius Gray Burnett, who was a farmer at the Wind River Agency for many years. Mrs. Hanes recalls spending many a night at the block-house, which still stands on the Agency grounds, during the troubled times of her childhood.

Harry Ritchie, Farm Aid at Potawatomi Sub-Agency At Crandon, Wisconsin, writes in that his father was an interpreter at Haona Agency (Wisconsin Potawatomi), for twenty years.

Mr. D. Alford furnishes us with the first example of three generations of Indian Service workers. The sons of Thomas W. Alford, (now deceased), of the Shawnee Indian Agency, Shawnee, Oklahoma, are Pierrepont Alford, Visual Educationist, Southern Arizona; Thomas W. Alford, Jr., CCC-ID, Shawnee, Oklahoma; and Charles R. Alford of Omaha Sub-Agency at Macy, Nebraska. The third generation is represented by Pierre Leon Alford, Clerk, Indian Rehabilitation and Relief, also at Omaha Sub-Agency. He is the son of Charles R. Alford.

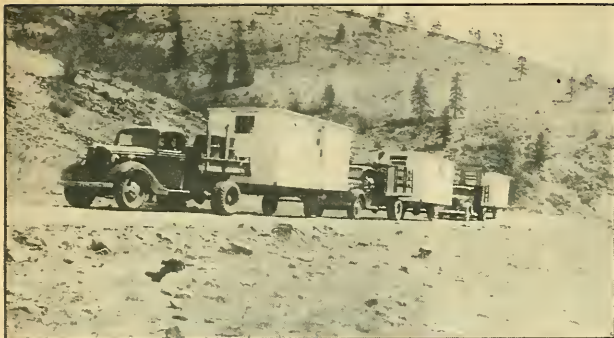
"Indians At Work" welcomes any additional information which will make this list more comprehensive.

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BETATAKIN'S PREHISTORIC PAINTINGS

One of the most fascinating relics of the prehistoric inhabitants of Navajo National Monument, Arizona, is a row of nine paintings, displayed at Betatakin Cañon. The work of the unknown artist of long ago is painstakingly executed in hematite paint. Eight of the drawings represent human figures, or war gods. The ninth is a five-foot snake. Despite the unnumbered centuries that have passed since they first adorned the canon walls, the paintings still are in an excellent state of preservation. Reprinted from Facts and Artifacts

CCC-ID ON WHEELS



Moving Trailer Houses

The CCC-ID on wheels moves further afield each year. Enthusiastic reports from Flathead, Montana, show how well suited these clanking heavy-duty gas buggies are for carrying out work on more remote parts of the reservation. The self-subsisting truck train is a typical Indian field service development and has been used with great effectiveness by the CCC in country where communication lines are

scarce or non-existent, and where labor for short-time jobs must be gathered from over a wide area.

Since 1934, when the first mobile CCC-ID was organized at Flathead, Montana, trailer "caravans" of various types have met with increasing favor at many agencies. At Flathead, Carson, Colville, Blackfeet, and the Five Civilized Tribes units on wheels have rolled over the country, performing the ever-changing duties of conservation and maintenance work.

Mobile units are particularly useful for striking into virgin country and where spike camps can be struck quickly. The component trucks, trailers, and tractors of the units are built to "take it" where going is hard. Once installed at their temporary locations, these traveling camps, which are fitted out with their own refrigeration, water, and kitchen systems can speedily be put into use as bases for CCC operations.

Their jobs range from road maintenance, truck trail blazing, and rodent control work to cattle guard construction and the erection of forest lookout posts. They have the double advantage of being able to assemble a crew quickly and bring heavy machinery quickly to a job.



Bulldozer Moving Trailer Houses

SOME THOUGHTS ON INDIAN SERVICE POLICY

"Many well-informed and well-meaning men are apt to protest against the effort to keep and develop what is best in the Indian's own historic life as incompatible with making him an American citizen, and speak of those of opposite views as wishing to preserve the Indians only as national bric-a-brac. This is not so. We believe in fitting him for citizenship as rapidly as possible. But where he cannot be pushed ahead rapidly we believe in making progress slowly, and in all cases where it is possible, we hope to keep for him and for us what was best in his old culture ... The Indians themselves must be used in such education; many of their old men can speak as sincerely, as fervently, and as eloquently of duty as any white teacher, and these old men are the very teachers best fitted to perpetuate the Indian poetry and music. The effort should be to develop the existing art - whether in silver-making, pottery-making, blanket and basket weaving, or lace-knitting - and not to replace it by servile and mechanical copying. This is only to apply to the Indian principle which ought to be recognized among all our people. A great art must be living, must spring from the soul of the people; if it represents merely a copying, an imitation, and if it is confined to a small caste, it cannot be great.

"Of course all Indians should not be forced into the same mould. Some can be made farmers; others mechanics; yet others have the soul of the artist. Let us try to give each his chance to develop what is best in him. Moreover, let us be wary of interfering overmuch with either his work or his play ...

"A few Indians may be able to turn themselves into ordinary citizens in a dozen years. Give these exceptional Indians every chance; but remember that the majority must change gradually, and that it will take generations to make the change complete. Help them to make it in such a fashion that when the change is accomplished, we shall find that the original and valuable elements in the Indian culture have been retained, so that the new citizens come with full hands into the great field of American life, and contribute to that life something of marked value to all of us, something which it would be a misfortune to all of us to have destroyed."

* * * * *

Who was it who said this, and when? It was Theodore Roosevelt, writing in 1916, after the days of his presidency. The quotation is taken from "A Book-Lover's Holidays in the Open", and occurs in the chapter in which he describes with deep appreciation and sympathetic interest, the Hopi Snake Dance and a pack trip through the colorful, and at that time, relatively inaccessible, Hopi country.

* * * * *

CAMELS: THE STORY OF A LONG-AGO EXPERIMENT

If one had been in the Arizona desert in the fall of 1857, he would have seen a strange sight: a caravan of camels loaded with freight and driven by white army officers; wending its way slowly westward.

The story of these first and last army camels is a vivid one. The possibility of the use of camels in linking the vast untraveled areas of the Southwest was brought to public attention early in the 1850's. Jefferson Davis, when he was U. S. Senator from Mississippi, had cherished the idea. Two army officers, Major George S. Crosman and Major Henry C. Wayne, had broached the project to their superiors. In 1853, Jefferson Davis became Secretary of War, and one of his earliest reports suggested the importation of camels as an aid to the solution of the frontier military situation, with its problem of freighting supplies over long distances in an arid country. Lieutenant Edward Fitzgerald Beale, former Superintendent of Indian Affairs in California and Nevada, had also been deeply interested in the enterprise, and when Congress finally passed the necessary legislation in 1855, it was Beale's cousin - David Dixon Porter - who was appointed jointly with Major Wayne to share command of the camel expedition.

Major Wayne and David Porter crossed the Atlantic, and after careful inquiry in England and France among military authorities on the care of camels and the types best suited to the climate of the American Southwest and visits to Malta, Smyrna, Salonika and Constantinople, purchased in Egypt early in 1856 nine dromedaries. These and three others which had been secured at Tunis were loaded on board ship at Smyrna in January 1856.

Thirty-three camels* sailed on the strange journey. One died on the way and two were born. It is told that one extra large animal, who was berthed between decks, had so large a hump that a hole had to be cut in the top deck to permit him to stand. A group of five Turks and Arabs had been engaged to care for the camel cargo. The camels appeared to take their rough journey philosophically and were landed after three months at sea, near Indianola, Texas, some twenty miles outside of Galveston, where, according to the accounts, they went into an hysteria of joy at finding solid earth under their feet once more. (Mr. Porter went back to Asia Minor in February 1857 and brought back forty-four more camels.)

Major Wayne took the camel caravan inland to San Antonio where a permanent camp was selected at Green Valley, about sixty miles northwest of the city. There, Major Wayne had the camels cared for meticulously, and conducted careful experiments to determine their fitness for American climatic conditions. It is recorded that one camel demonstrated his carrying ability by rising with, and carrying off a load of 1,256 pounds.

*Both dromedaries and camels were included in the cargo.

In 1857, with the change of government administration, Major Wayne, who had always been deeply interested in the camels' welfare, was transferred, and it is evident that the animals at Green Valley received less expert care from this time on.

In 1857, Secretary of War, John B. Floyd, ordered a survey made of the wagon route west from Fort Defiance - now in the Navajo Reservation - to the Colorado River, near the 35th parallel and thence through wilderness country to California. Lieutenant Edward Beale was put in charge. Then began the historic caravan westward. The story of this expedition is vividly told in a journal kept by May Humphreys Stacey, an adventurous youth of nineteen who accompanied the group. The journal is full of color with its references to Indians - friendly and unfriendly - to hazardous river crossings and to searches for water holes. Stacey's journal ends in October 1857, with the crossing of the Colorado River. The party went on through California and arrived at Tejon Ranch, near what is now Bakersfield, California. There, Lieutenant Beale worked with one group of camels in high mountain altitudes to test their ability to withstand cold and rough country. According to records the camels in general kept fit, and did their work without flagging. During the next two or three years, Beale became so convinced of the usefulness of camels in the frontier Southwest, that he recommended the purchase of a thousand. Apparently no attention was paid to this request in official circles, and with the coming of the Civil War camels were all but forgotten.

In the meantime, the camel corps had become divided: Some had gone back to Fort Yuma, while some were retained at Fort Tejon. It is known that twenty-eight were turned over to the quartermaster at Fort Tejon in 1861, from where they were moved to Los Angeles where they were used regularly in transporting freight from the harbor at San Pedro to Los Angeles.

In November 1863, both California herds were ordered to Benicia, California, to be disposed of at auction. In February 1864 they were sold to Samuel McLenaghan, who apparently sold three to a circus and turned the others into Nevada.

In the meantime, private importation of camels had been conducted on a small scale, and camels were used in Nevada for transportation in the mining country around Austin and Virginia City up until about 1876.

The animals which had been left in Texas suffered the vicissitudes of war, and when the Confederates took over the camel station, many of them were lost and wandered through Texas, New Mexico and Arizona for many years. After the Civil War, sixty-six camels remaining were sold at auction, subsequently to find their way into circuses.

Thus the official camel experiment of the Government ended. The Civil War probably was the principal factor; Major Wayne and Major Beale were called to other duties and their successors apparently had not the same zealous interest in the experiment. Soon after the War came the railroads and the need for camels was at an end. No one knows how many of these camels escaped into the desert. They were commonly seen by ranchers and travelers up to the end of the nineteenth century. Members of the boundary commission which ran the United States-Mexico line in the early 90's reported frequently seeing camels in the desert.

The white settlers and the Indians never liked them. When the animals were quartered in army posts, the residents complained bitterly of the camels' smell and white ranchers complained that they frightened other livestock. The escaped camels had no security and were often shot at on the excuse that they terrified mules and horses.

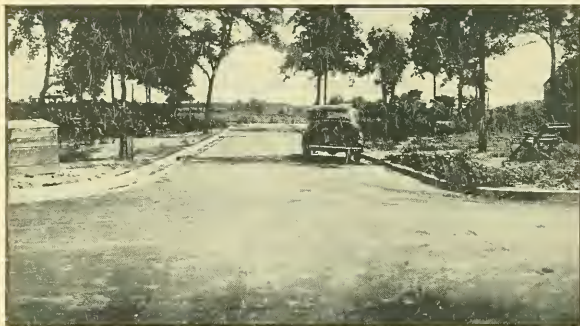
Occasionally a white prospector today emerges from the desert with the assertion that the camels are not all gone; in fact that he has just seen one. It is remotely possible: there is a verified statement that one was seen in Nevada in 1907, and the desert country is large and roomy and has many remote corners. Common sense, however, tells us that loneliness, the deceptiveness of the desert atmosphere, and the illusions produced by strong drink probably account for conjuring up the ghosts of these departed patient desert beasts.

This material was taken principally from "Uncle Sam's Camels: Journal of May Humphreys Stacey," Edited by Lewis Burt Lesley, and published by the Harvard University Press in 1929.

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INDIAN SERVICE ROAD PROGRAM EMPHASIZES ROADS FOR USE

By R. L. Whitcomb, District Highway Engineer



The Foreman And All The Laborers On
This Job Were Indians.
Five Civilized Tribes Agency, Oklahoma

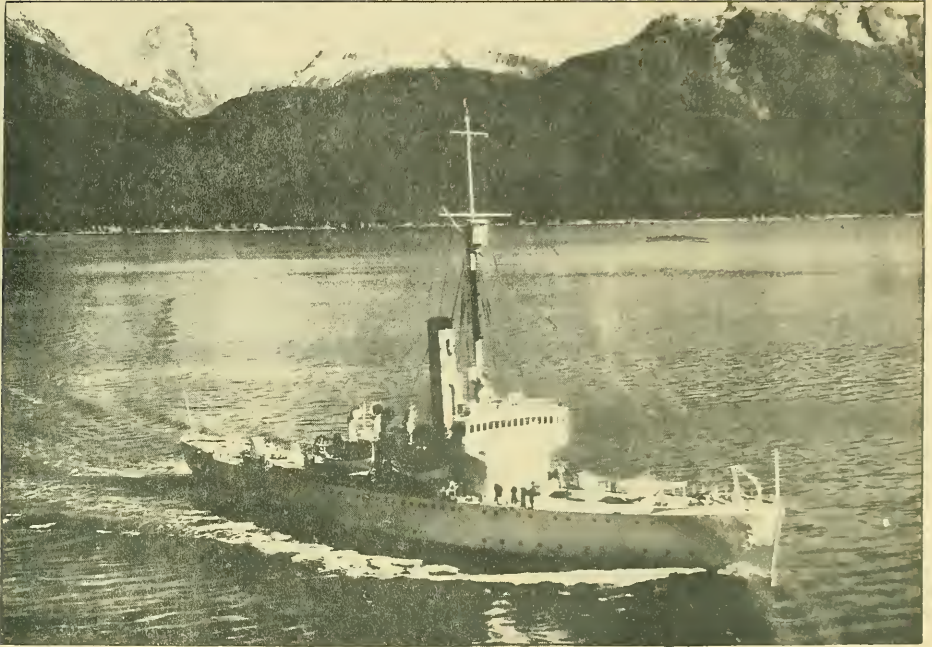
Roads serving Indian Service day schools and public schools attended by Indian children, Indian Service hospitals and Indian farm areas are being given priority under the Service's road program.

Some entirely new roads were built in hitherto isolated areas. Roads to hospitals have also been improved: as an example, at the hospital at Talihina, Oklahoma, a large number of Indians in the vicinity of Bethel would have had to travel some sixty

miles by road, or thirty miles by foot or horseback over mountain trails to the hospital. They are now able to travel over a farm-to-market highway, built by the Indian Service, from Bethel to Talihina, which also cuts off some forty miles to the nearest large trading town.

School attendance, safe transportation to hospitals, taking crops to markets - all are dependent on adequate, safe roads.

ON THE HIGH SEAS



The Coast Guard Cutter Tahoe In Northern Waters
(Photograph through courtesy of U. S. Coast Guard, Washington, D. C.)

The name of many an American Indian tribe has been carried 'round the world and into the far-flung ports of the seven seas. A number of famous Indian tribes are commemorated as names of the vessels flying the flag of the United States Coast Guard.

The Class A Coast Guard cutters, familiar to all who go down to the sea in ships as vessels of mercy and relief, are known by such names as Comanche, Shoshone, Mojave, Cayuga, Mohawk, and Kickapoo. These graceful ships have from 900 to 1979 tons displacement and range from 160 to 250 feet in length. They vary from twelve to sixteen feet in draft and carry from two to five guns. They regularly patrol all American coastal waters, sail often in foreign waters, and maintain arctic patrols in both the Atlantic and Pacific Oceans. They are for the most part turbo-electric powered. In addition to bearing names of modern American Indian tribes, these cutters are also named for tribes in his-

tory. Such names include, among others, Chelan, Itasca, Sebago, Tallapoosa, and Escanaba.

Coast Guard ships - the "Bear" in days of yore, and the "Northland" at present - have performed hundreds of merciful services for the natives of northern Alaska. Shipments of medical supplies and treatment, transportation of reindeer, preservation of the sealing grounds against poachers, rescues of parties stranded on ice floes are merely a few of the essential services that have marked the long story of hardship and adventure that goes under the title of the Bering Sea Patrol.

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INDIANS SHARE IN DETERMINING RELIEF POLICIES AT ROSEBUD, SOUTH DAKOTA

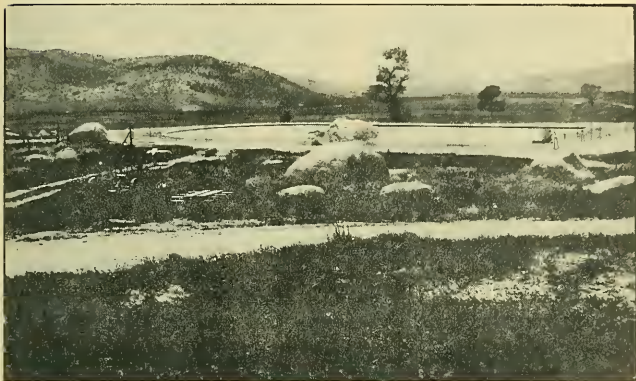
The policy of the Indian Service in requiring labor in return for gratuities - rations, clothing, wood, for example - issued by the Indian Service or through it, is one which in the past has not been uniformly applied. On a few jurisdictions, consequently, a sense of injustice done has developed among some of the Indians. To clarify this situation, the Commissioner sent out in October a circular reiterating the Service's policy, and suggesting the need for a full discussion of the problem with local Indian groups, as well as checking with directors of relief agencies through which Indians are receiving such gratuitous benefits.

Meetings held at Rosebud Reservation, South Dakota, in November, show how this problem was put up to the local Indians and settled before the peak relief period of the year was reached. Representatives from every community on the reservation were invited to meet at the Hare School. Mrs. R. K. Heinemann, social worker for the reservation, presided.

The meeting, in which discussions by Indians were full, vigorous, and to the point, endorsed the principle of requiring work from able-bodied Indians in return for help. In considering the specific question of desirable types of work projects for the recipients of relief, it was decided to set up a committee which will approve worth-while projects, such as cutting wood for indigents, community garden projects, custodial service of public buildings, and the like. An average pay rate of thirty cents per hour was set for man labor, and twenty cents per hour for a team. The policy of requiring labor in advance of the receipt of commodities was endorsed. It was agreed further that valuations of commodities would be made by the Agency office staff on the basis of invoice prices. After discussion of equitable distribution methods, the group agreed that goods should be distributed on a pro-rated basis of indicated need.

This meeting furnishes an interesting example of Indian participation in reservation problems which were formerly attacked by Agency staffs alone. In several Rosebud communities, local welfare committees are taking the responsibility, with all its attendant problems, of the handling of rations.

CCC-ID COMPLETES IRRIGATION PROJECTS AT MISSION AGENCY, CALIFORNIA



Cahuilla Reservation, Mission Agency, California

the water level in adjacent meadows, wind erosion of topsoil is checked. Water from springs that bubble out of the solid shelves of granite is stored in such huge reservoirs as that on the Cahuilla Reservation where a flow of 5,400 gallons an hour is retained in the 400,000-gallon masonry reservoir.

Stock as well as subsistence gardens are watered by the flow from this reservoir, and the land is better bound together by the rise in the level of its "water table" which, before the project was completed, had fallen to a disquietingly low level.

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Among the works completed in the vast and rugged territory covered by the CCC-Indian Division units under Mission Agency, in California, is the Palm Canyon Dam project on the Santa Rosa Reservation.

Completed in the summer of 1938, this project meets the double need of water storage and soil conservation. By raising



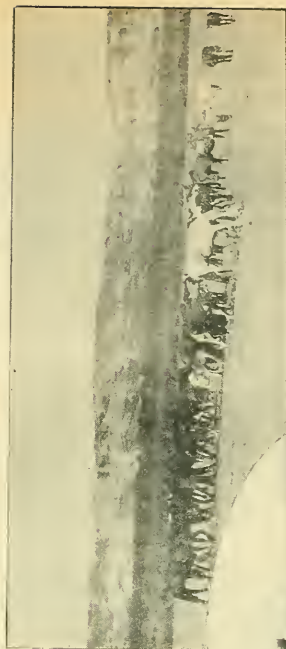
Santa Rosa Reservation,
Mission Agency, California

INDIANS ARE MAKING USE OF THEIR RESOURCES

Extension Division Workers Send These Photographs As Evidence Of Indian Progress



Sam Kingbird of Red Lake, Minn., Displays the Results of Careful Seed Selection



Right: Indian-owned Horses at Fort Berthold, North Dakota



Making the Main Ditches for Car-den Irrigation. Standing Rock, North Dakota



Classing Steers in Shipping Pens at Truxton Cañon. Arizona



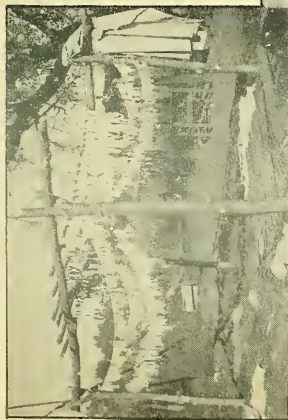
Members of the Little Eagle Beef Club of Standing Rock, N. D.,



Joseph Birdshead and His Team Purchased With TEA Credit.



This Group from Fort Apache, Arizona Made the Clothes They Wear



Above: Drying Pumpkins and Squash for winter use; Sac and Fox, Iowa.

Below: Branding, dehorning and vaccinating cattle for blackleg are all done in one operation. While one man applies the branding iron, another takes off the horns. The Indian sitting is preparing vaccine. Truxton Cañon, Arizona.

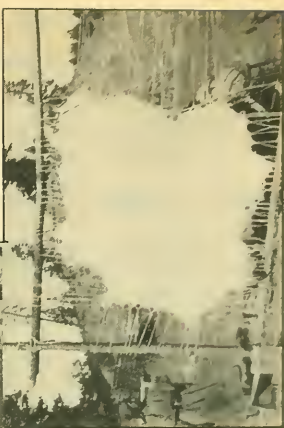


Above: Jicarilla lambs being shipped from Dulce, New Mexico.



Left: Roadside stand operated by Madeline Costillo of Mission Agency, California, who grew all produce sold here herself.

Right: Sadie Brown of Warm Springs, Oregon, tans a deer hide.



A CHALLENGING BOOK ON SOIL CONSERVATION

(Excerpted from "Book Reviews and Abstracts" by Phoebe O'Neill Faris, in "Soil Conservation", monthly magazine of the Soil Conservation Service)

BEHOLD OUR LAND -- By Russell Lord, Boston, 1938.

This is a background book, for people capable of thinking. It should be immediately commended to the schools so that teachers may read it and in one way or another use it in building up courses including sound conservation material. Mr. Lord's great story of "soil, air, water, and protoplasm - plant, animal, human - all part of the same going concern" is more than a book about the land. It gives us a new philosophy of earth use, of depressions and leadership and the "groping humility" of masses seeking comfort, of despoliation of the land and the "free spirit."

As for the story itself - it reads like a novel, tells many a tale of the people as they surge back and forth across the land - it is absorbing and packed with pertinent information. There is a chapter on "elder lands" wherein we find sketches of ancient places and peoples, China, the Holy Land and Egypt, Mediterranean countries rising to magnificence and falling upon harassed and subdued soil, Old Germany with her groves and tribal deities; and then the lost splendors of the Incas and the Mayas. All great and glorious for a time, but bungling in agriculture; all perished from the earth. This chapter on elder lands is excellent background, swiftly told and vigorous - the story of ancient man as a despoiler of land.

And then the New Land, our land, America, United States soil. Guided by Russell Lord we look at our country, then and now. We follow the western migrations and read the account of the gathering of " princely fruits" of the soil, of the harvest of wildlife and the death of the trees. Of "wounded grass" and encroaching desert, dust, maddened rivers. It would be depressing indeed were it not for one thing: As we go along we are shown soil-and-water-conservation projects and demonstrations, grass laying the dust, young grass, young shrubs, and young trees clothing the wounded slopes, crops on the contour, gullies healed, havens for birds and animals - the Soil Conservation Service at work with many thousands of farmers who eagerly come to look and go home to do.

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SALE OF INDIAN CRAFTS GOODS IN OKLAHOMA CITY A SUCCESS

A highly successful exhibit and sale of Indian crafts work from all parts of Oklahoma, Kansas and Texas, was held before Christmas in Oklahoma City under the auspices of the Indian Office there. The venture was not only worthwhile from the point of view of financial returns, but also in showing the types of products which are most likely to sell, and in acquainting the local public with Indian-made goods of high quality.

CLARK WISSLER, EMINENT ANTHROPOLOGIST, WRITES
RECOLLECTIONS OF EXPERIENCES IN INDIAN COUNTRY

Reviewed By William F. Zuckert, Jr.

INDIAN CAVALCADE -- By Clark Wissler, New York, Sheridan, 1938.

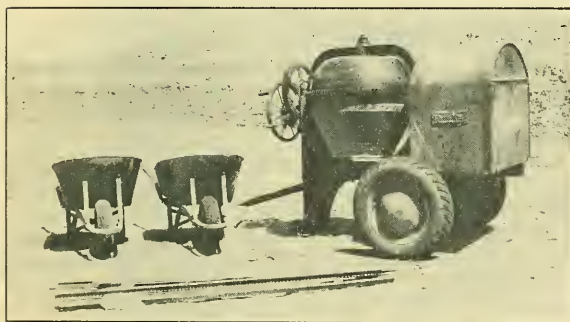
(" ... the book is neither history, nor sociology, nor any other kind of -ology; merely personal recollections of old-time Indian Reservations." - Clark Wissler.)

The quotation above is a gem of understatement, although it speaks the truth in regard to Mr. Wissler's most recent book, "Indian Cavalcade." In compiling this volume Mr. Wissler, outstanding ethnologist, proves his ability to select and present vivid material from a half-century of mellowed memories. Mr. Wissler limits his memoirs to some five years (1900-1905) of travel and experience on ten of the major Indian reservations of the day. With keen insight and rare understanding of the many complex problems involved, Mr. Wissler touches upon nearly every phase of reservation life: not only from the Indian point of view, but also from the viewpoint of the doctor, the school-teacher, the missionary, the "squaw man", and even the awe-inspiring Washington Office.

Although the book will be enjoyed by everyone, it will be of particular interest to those who have had a more or less intimate contact with the Indian and the Indian Service.

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SOME OF FORT PECK'S (MONTANA) CCC-ID MACHINERY



down by mounting them on wide pneumatic wheels. Thus rubber-shod, the equipment will skim over the ground, not permitting the soil to act as an unwanted brake. The mixers can be pulled quickly over the highways without damaging or biting into the road surfaces.

If the CCC-Indian Division is not yet entirely streamlined, it is at any rate fast developing a high degree of "free wheeling." It takes a lot less muscle and a lot less time to push a rubber-tired wheelbarrow over soft ground than it does to shove around one of the old-time steel-wheeled varieties. At Fort Peck, Montana, not only is friction reduced on the barrows, but heavy cement mixers are kept from bogging

INDIAN SERVICE HOSPITALS: THEIR PART IN THE INDIAN HEALTH PROGRAM

By Assistant Surgeon J. R. McGibony, Hospital Administrator



The Fort Yuma Hospital In Arizona

The story of the evolution of the hospital is a picture not only of efficient and skillful care of the sick, but of the growth of altruism and community-mindedness.

Next to churches and schools, hospitals are concerned with the largest welfare activity in America. They have, today, a capital investment of four billion dollars, with expenditures of over seven hundred and fifty millions of dollars. The needs of the seven million patients admitted to these institutions each year are met by ninety thousand physicians, seventy thousand nurses, and more than six hundred thousand other full-time employees.*

* MacEachern, M. T. - "Hospital Organization and Management" Physicians Record Company, 161 West Harrison Street, Chicago, Illinois.

The hospitals and health activities of the Indian Service, while constituting only a small fraction of these totals, are in a peculiarly promising position to serve Indians well and at the same time to make an outstanding contribution to science and medicine as a whole.

The Indian Service, serving about 250,000 beneficiaries, maintains, exclusive of Alaska, 94 hospitals and sanatoria, with a total of 5,000 beds, on an appropriation of \$3,000,000. This allows approximately 20 beds per 1,000 population, as compared with about eight beds per 1,000 for the general population. It must be remembered that the Indians have a mortality rate almost a third again as much, and a morbidity probably thrice that of the general population, so that with these factors considered the hospital bed ratio among Indians is not so advantageous as it might seem. The Service could use, with additional personnel, many more beds, especially for the treatment of open cases of tuberculosis.

In addition to approximately \$3,000,000 for specific hospitals, the Indian Service spends \$2,000,000 for other health activities, including field work, making the average expenditure for all medical purposes about \$20 per capita. In its final analysis, this comparatively modest amount makes it imperative that we exert every effort to stretch the taxpayer's dollar as far as possible, while still rendering a service comparable to the best that modern medicine has to offer.



Air View Of The Indian Service Hospital Plant At Shawnee, Oklahoma



The Federal Government maintains about 5 per cent of all registered hospitals, with 8 per cent of the beds, the average Federal hospital having 300 beds, which are 69 per cent occupied. The Indian Service operates 28 per cent of Federal hospitals, but only 5 per cent of the beds, giving an average size of 52 beds which are 67 per cent occupied.

Twin Navajo Babies In Tuba City Hospital, Arizona

only one out of every 15 of all American citizens had such care.

The true measure of the effective operation of a hospital is the successful recovery of the patient; the sense of peace and security given to him by the staff; and furthermore, the dissemination by the patient, following discharge, of intelligent knowledge of hospital and general health procedures.

Most Indians, due to their low incomes, are unable to pay for their own health service, and the public, for its own protection, has of necessity as well as altruism, contributed through the Congress, the funds with which we operate. The realization is growing that the causes of disease are community causes, and that the measures of cure are community measures.

Education is one of the principal functions of a hospital. It is decidedly incumbent upon Indian Service health personnel to promote an intensive educational campaign for prompt treatment of illness and especially for its prevention, for therein lies the secret of improvement of the economic level of the Indians, without which all Indian programs must fail. Certainly, it is not facetious to remark that "an educated Indian can be sick, but a sick Indian cannot be educated."

The success of a positive Indian program depends upon the closely interwoven cooperation of all workers in health, education, and other divisions of the Service, and on the intensive application of each of us to that part of the program which falls to us.

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CCC-ID WORK AT SHAWNEE PROGRESSES



A Group Of Sac And Fox Indians Digging A Final Outlet Check Dam For A Series Of Baffles

Reports from the CCC-ID at Shawnee Agency in Oklahoma, show advances in varied lines of activity. Nineteen projects, including garage and diversion dam construction, map making and terracing have been completed. Work on seven old projects has continued. Two new tractors have been added to the equipment of the unit.

In addition to the enrollee recreational program

begun last year, a series of talks on health, farming, stock raising and safety was given as part of the educational program. This new feature is all the more striking because of the lack of a camp at the agency and the consequent great distance the enrollees had to travel to participate in these meetings.



New Tractor And Angle Dozer In Action

A remarkable safety record has been established and First-Aid Certificates have been issued to 40 per cent of the enrollees.

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WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: John G. Hunter, Superintendent, Fort Peck Agency, Montana; A. M. Landman, Superintendent, Five Civilized Tribes Agency, Oklahoma; Ernest R. McCray, Superintendent, San Carlos Agency, Arizona, who was accompanied by a tribal delegation which included Victor Kindelay, Harry Margo, Donald McIntosh, Sr., and Harry L. Stevens; and F. J. Scott, Superintendent, Seminole Agency, Florida.

Other visitors have included Mr. A. C. Monahan, Regional Coordinator, Oklahoma; Mr. Ben Dwight, Field Agent, Oklahoma; Oran Curry, Chairman of the Uintah and Ouray Tribal Council, Utah; and Boyd Jackson and Dice Crane, tribal delegates from Klamath Agency, Oregon.

THE BUGGERMAN DANCE

By George A. MacPherson, Senior Foreman, New York Agency, New York.*

I have a very vivid memory of a dance I saw at the Big Cove on the Eastern Cherokee Reservation in North Carolina last spring. My Indian companion and I were invited to attend by the late William Pheasant, a well-known Indian resident of the Cove.

Pheasant's log cabin stood out in a field near the end of a rock-ribbed road. As we approached the building we saw a cluster of Indians standing about the doorway. The near-full moon shone down on the cabin, making dark shadows seem all the more black.

Inside the cabin's single room a welcome fire crackled in the fireplace. Curious eyes stared at me as the only white man present, but room was quickly made for me by the fire. Bronze-skinned men, women and children sat crowded on beds and benches close to the warmth of the blaze. The comings and goings, the scraping music from a violin, the strange Cherokee talk - all left me rather at a loss for the moment.

By the dim light of a smoky oil lamp resting on a corner shelf, I surveyed the room. There was poverty here aplenty! Dark rough boards covering the logs had been papered sometime in the past with pages from a catalog and with newspapers. Pictures and headlines made designs which danced in the firelight. Three beds, some benches and a battered old trunk comprised the noticeable furniture equipment.

No one seemed to be dancing. I was informed that we were waiting for William Long to appear with his drum.

I gave a hand to the work of dismantling and carrying out the beds - with the exception of one - thereby making more room for the dancers. Broad smiles began to appear in anticipation of the pleasant time to come. Commotion outside indicated Mr. Long's arrival. I was given to understand that the ceremonies would begin as soon as five expectant dancers put in an appearance.

In the meantime a lively tune was turned off by the fiddler, and almost before realizing what was afoot, I was drawn into the familiar steps of the "Virginia Reel." Middle-aged women, smiling girls, and some older men took part: everyone was welcome.

It was nearly midnight when the music suddenly stopped. Looking through a square hole in the logs, which served as a window, we could see five

* Mr. MacPherson was formerly employed with the National Park Service as forester, with headquarters at Richmond, Virginia.

blanket-wrapped figures approaching single-file in the moonlight. As they entered, I noticed that each dancer wore a grotesque mask. Benches were provided; the dancers took seats in a row as they entered, one at a time.

Mr. Long then began tuning his tom-tom which, I was informed, was filled with water. After a preliminary soft tapping and shaking, the instrument finally responded with the desired pitch.

A masked Indian dancer took the floor and the Buggerman Dance began. Still beating the drum while the performance continued, Mr. Long explained to me that the dance was very old and represented young braves who, acting in pantomime, portrayed experiences and adventures which they had met with while foraging far from home. One after another the dancers took the floor, each acting his part with more or less skill, each trying to outdo the other in performance.

I asked Mr. Long about the interesting masks. He said that he had made them himself. He informed me also that he had filled orders for masks for museums in Europe as well as in America.

After this dance had ended a cask was placed in the middle of the floor. Men and women formed a circle and danced to the beat of the drum. Some of the women had tied to their ankles gourd rattles which added a subtle accompaniment to the drum beats. This dance, about which I was able to learn little, was called the Friendship Dance.

It grew late; I was forced to leave before the dance had ended. Shaking hands with my new-found friends, my companion and I left for home, with the sound of Cherokee music and Cherokee dances ringing in our ears.

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COTTON CLOTH 750 YEARS OLD

Excavation of a room in the prehistoric stone ruins in Wupatki National Monument in Arizona has yielded, in addition to imperishable artifacts of pottery and stone, a few fragments of woven cotton cloth, including one with two stripes dyed dark brown. From tree-ring dating, it is certainly known that the room was occupied in 1168 A.D.

Other materials found in these ruins include sea shells from the Gulf of California, remains of squash shells and squash seeds, corncobs, a walnut shell, cane cigarettes, lima beans, pumpkin seeds, a boll of native cotton and sandals woven from leaves of the yucca plant.

The shells probably were traded from tribe to tribe for several hundred miles, as shell from the Gulf of California is quite common in Southwestern prehistoric ruins. Evidently the occupants of Wupatki raised corn, squash, pumpkins, lima beans and cotton. Walnuts grow wild nearby. Reprinted from Facts and Artifacts, National Park Service.

ONE PIMA 4-H BOY'S RECORD

The prize beef cow on the whole Pima jurisdiction last year was raised by a Pima boy not more than twelve years old.

Lloyd James, a student at the Casa Blanca Day School, became interested in cattle through his 4-H Club. He raised one calf successfully, and was given another on a regular repayment contract. His first calf was ready to compete at the local fair a year ago, but transportation could not be arranged, so Lloyd waited eagerly another year to show off his two-year-old heifer. She captured the blue ribbon and was judged the best beef cow not only in the village of Sweetwater, but over the whole Pima jurisdiction.

Last spring Lloyd branched out into chickens. He received twelve baby chicks, which like other 4-H members, he paid for by picking cotton. Summer came and Lloyd was to visit his grandmother at Chuechu. He wanted to finance his trip and to have his own money to spend: how to do it? He solved the problem by boxing up four of his fat fryers, and boarding a lumber wagon that was crunching down the road toward Chuechu. He sold the cockerels and proceeded merrily to his grandmother's with \$2.00 jingling in his pockets.

Like other Pima parents, Lloyd's father and mother have been glad to help their boy learn good farming and stock-raising methods. Lloyd is back in school this year, busy after school hours with his hens, which have now started laying eggs, and his cows.

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JAMES TODOME, WELL-KNOWN KIOWA, DIES

News has come of the death of James Todome, Kiowa, and one of Chilocco School's first students, at the age of seventy. He was one of the last survivors of Company L, an Indian company which served under General Hugh Scott at Fort Sill, Oklahoma. James Todome died at his home near Mountain View, Oklahoma.

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CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

NOTES FROM WEEKLY PROGRESS REPORTS

First Aid Class Held At Flat-head (Montana) The second meeting of the newly started first-aid class was held in the camp study room this past Thursday. This room is well-lighted, both from the windows on the south and from the well-placed electric lights. With plenty of blackboards, tables and chairs, the instructor found this room a much better place to hold classes than in the recreation hall where the first class was held. Charts, textbooks for each student, practice bandage, compresses and splints are all in readiness for the course. Twenty-three enrolled men and women are attending the first-aid class at Valley Creek Camp. As soon as an instructor is available, a course will be started at the north end of the reservation for the benefit of a family camp there.

At the recreational meeting held recently, many programs were discussed. It was decided to start an archery club, develop boxing, and build equipment for shuffle board. Eugene L. Maillet.

River Jetty Work At Pierre Indian School (South Dakota) The extension of our jetty is beginning to show up now in pretty good shape. We are centering practically our entire force on the extension of our jetty project. We feel that now we will get this part of our project completed (Jetty 133-17A) and in perfect shape for the break-up and heavy ice flow in the early spring. S. J. Wood, Foreman.

Improving Safety Conditions At Wind River (Wyoming) During the

safety meetings which are held at the camp each week, notes have been taken and turned in to the camp assistant. The camp assistant then writes a memorandum to the foreman at the various camps to suggest improvements, commenting on the subjects which had been brought up at the previous meeting. It is thought that this will be a very helpful method of improving the safety conditions in the camps. Murrel L. Gordon, Jr., Clerk.

Recreational Activities At Winnebago (Nebraska) Due to the cold weather we have been having, all recreational activities have been limited to the inside, such as ping pong, cards, checkers, listening to the radio and reading books and magazines. Norman P. Lessor, Senior Foreman.

Fire Hazard Reduction At Tomah (Wisconsin) During the past week we have been very busy here in Wisconsin. We are trying to get as much maintenance work done on the truck trails as possible before the cold weather sets in. Our trails are in good condition and a large amount of gravel has been hauled and spread on the trails.

Many of the unsightly stubs and old logs that have lain by the side of the trail have been cut and burned on the fire hazard reduction project. All of the stubs and logs that have any value for stove wood has been hauled to the CCC garage here at the camp and will be cut and used for heating the CCC buildings. In general, all the work has progressed very rapidly here at Stockbridge. Arvid E. Miller, Leader.



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Truck Trail Construction At Colville (Washington) Our work has been devoted chiefly to right-of-way clearance. There are a number of large trees in the path of the right-of-way. These have to be removed.

The Hayden Creek Truck Trail has been progressing. The Hayden crew will soon be down to try their skill along with the rest of the boys on the Mose Meadow Project. Robert White, Camp Clerk.

Vocational Education At Salem School (Oregon) The classes being held for instruction in electric welding and painting are not valuable only from an educational standpoint, but also because it impresses on the minds of the enrollees the importance of having shovels, hammers, saws, and so forth, used on the project and in the field in first-class condition. By having their tools in good condition, their work is made easier. One enrollee made the remark that "a sharp, pointed shovel was lighter to carry in at night than one which is unpainted and blunt." James L. Shaw-ver.

Dike Maintenance At Tulalip (Washington) The Swinomish Dike Maintenance Project is now completed as originally planned and in general, a very good job has been done. The retaining walls, while constructed entirely of wood, should give several years of protection against erosion.

On the Marsh Drainage Project: the men are clearing the right-of-way. About three-fifths is now cleared and will be ready for the excavation work in about ten days. Theodore Lozeau, Ranger.

Work Progressing At Umatilla (Oregon) The field work is progress-

ing very nicely. The fireplace being built on the camp ground is nearing completion. Work is being done on the dam project. Several small dams are being constructed. The men at Burns are progressing with their small reservoirs. Oscar K. Eaton.

Work At Fort Berthold (North Dakota) The bridge timber for the Little Missouri Crossing is being hauled. It is necessary to have this timber before the work can begin. At headquarters, other preparations are in progress: repairing of the pile driving apparatus and the building of a small shack for the storage of tools. The work, no doubt, will be in full swing before long. Charles Huber, Leader.

Fire Hazard Reduction At Red Lake (Minnesota) Trail-side cleanup on the Sandy Lake Trail is coming along nicely. They are doing a fine job of it. All the old dead timber which can be used for cord wood is being piled up alongside the road. The rest of the brush and old stumps are being burned. This trail will make an excellent fire break. O. V. Fink, Principal Foreman.

Activities At Consolidated Chipewa (Minnesota) Most of our work here recently has been confined to getting our trails into shape for winter. The barracks and garages are in the process of being "winterized." Anti-freeze is being put in the trucks. Last, but not least, has been the issuance of "long-handled and double-barreled underwear and other warm woolen clothing to an appreciative crew. Winter is really here. Leo M. Smith, Senior Foreman.

Safety Discussion At Great Lakes (Wisconsin) The safety meeting was attended by the overhead